[illegible] 776 one at Restoration Bay. He had reached the point where he needed help to turn the craft over, and one day, returning to his work, he heard the sound of many voices. He waited for a few minutes, and when he reached his canoe it had been turned over as he desired.

On that occasion the beings who assisted the canoe-maker appear to have had definite form, and certainly to have displayed physical strength, but this extreme anthropomorphizing is unusual with respect to the assistance given to carpenters. The construction of a canoe is so arduous and difficult work, the person who has made one is regarded by his fellows with respect mixed with envy, and it is tacitly assumed that he must [55] have received more than human assistance. Considering the number of anthropomorphic beings known to the Bella Coola, it is not surprising that some individuals should assume that the successful carpenter must have had assistance from one of them, but to other Bella Coola the explanation would be in the intangible help vouchsafed to him by some kind of supernatural power.

776 828 Similar intangible power is believed to be evident in a person's thoughts. If a man receives either good or evil from a comrade it is his duty and privilege to repay. He intends to do so, but only a good man can carry out the resolution. What a white man would attribute to forgetfulness, procrastination, or lassitude, the Bella Coola say is caused by the intervention of *[illegible]*, who steals away his thoughts. It is doubtful whether this being is considered to have any definite form; rather he is a barrier, normally situated within the doorway of every house. The ideas of a strong man are able to surmount the obstacle, but *[illegible]* obstructs those of a weakling, and diverts him to matters of no importance.

372 776 Another intangible supernatural being is that which devours firewood. The Bella Coola say that no matter how well a fire may be provided with fuel when a person sits down to a meal, it is certain to be either out, or nearly so, when he has finished eating. The natural explanation does not satisfy

the Bella Coola. No one knows the name of the fire devourer, and it may be that he lacks form. Through ignorance of the law of conservation of matter, the Bella Coola realize that the wood must have gone somewhere, and postulate a land far across the western sea where burnt wood lies in shadowy lumps, each billet retaining its original form though it lacks material substance. This region is presided over by an evil being with a desire for human flesh (II, p. 468). 372 776 [772]

The above list by no means exhausts the anthropomorphic beings resident either in *Nusmat·a* or in this world. Those described are the most important, and suffice to make clear the religious attitude of the Bella Coola to beings of this type. Others appear in connection with *kusiut* dances only, and a consideration of them can be deferred until vol. II, chap. v, whereas some belong essentially to shamanism and allied subjects treated in vol. I, chap. ix. 776

SUPERNATURAL ANIMALS

The attitude of mingled hope and fear with which the Bella Coola regard their supernatural anthropomorphic beings is typical of their thoughts and actions concerning zoomorphic creatures as well. In the supernatural world the dividing line between human and animal beings is not clearly defined; fabulous monsters have the mentality of supermen, and can be appeased, besought, or cajoled precisely as are anthropomorphic beings. Like those of human form, supernatural animals can bestow good or evil on human beings with whom they come in contact. The division shown in this chapter must, therefore, be regarded as merely for convenience; it does not correspond to a distinction in the minds of the Bella Coola. [781] [128]

One of the most dreaded animals known to the Bella Coola is the sniniq, a monster about the size of a large grizzly bear, with long, silky, beautiful hair, blue-grey in colour. It walks almost upright on short hind legs, so that its long fore-legs touch the ground at intervals; these are provided with sharp

[illegible]

[illegible]

[illegible] small particles of food on a fire; these become large when they reach the land below and nourish the ghosts. An individual making an offering of this kind says:

"*Asaksiltimai tsalem,*" "This is to make straight your road, beloved one."

[illegible] The needs and desires of ghosts have been made known to mortals through visits paid by shamans to the land below, and by the coming of ghosts to this world. It is, therefore, realized that food placed on the ground does not reach the land below, but that morsels thrown on a fire sink through into the abode of ghosts. Offerings to the dead are not made with the hope of receiving favours from them, but rather to provide beloved relatives with necessary food and to prevent them from showing displeasure by causing stomach-aches and other ailments.

[illegible] Other instances, both of prayer and of sacrifice, will be recorded in connection with various myths. The salient feature is that the Bella Coola are able to gain, by such means, the favour of supernatural beings, a factor which plays an important part in their daily life. In addition, they have a large number of practices based on sympathetic magic. No absolutely rigid boundary line can be drawn between the latter and religion proper, but there is a fairly clear division between rites such as those just described, in which propitiation is the important element, and others in which the desired end follows the mere performance of a certain act. Customs of this last type will be reserved for later consideration (vol. 2, chap. xv).

THE SIGNIFICANCE OF CEREMONIAL CHASTITY

[illegible] In addition to prayer and sacrifice, the Bella Coola have yet another means of obtaining the goodwill of supernatural beings, and at the same time of strengthening their own supernatural attributes so that good fortune is likely to ensue. This is by the practice of strict, ceremonial chastity, of which the basis is that a man must not hold intercourse except after certain periods of continence. To understand this, it is neces-

[illegible]

[illegible]

this practice had been handed down with the name from the beginning of time; another man stated that it was no prerogative and could be used by anyone. The best time for hunting was at the equinoxes, and *[illegible]* always observed ceremonial chastity in such a way that it terminated at that date. Before setting out, the hunter prepared a net of the shape shown in the accompanying sketch (Fig. 1). The net was stretched over a wooden framework, about ten feet long and four feet wide, constructed around by a long and heavy handle. The whole affair was called, "The Mouse-like Thing." Choosing a still night, the hunter used to set out in his canoe paddled by a number of assistants. *[illegible]* would place himself in the bow with his net, and in the middle of the craft a small fire was kept burning with resinous sticks piled beside it so that it could be kindled into bright flame at a moment's notice. As the canoe was slowly paddled along the shore, the geese were half attracted, half repelled by the light. Unwilling to take to flight, they used to swim around at the edge of the illumination and so were guided into some narrow opening of the shore. Then *[illegible]* would throw his net so that the end farthest from the handle first touched the water and as the latter came crashing down it imprisoned a number of birds. Others, bewildered by the light and the falling net, tried to fly outwards and were then knocked down by the paddlers. These were retrieved at once and the necks of those caught in the net were wrung as well. It is said that this method of hunting was almost always successful. 223 [224] [723] [272]

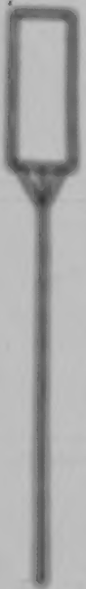

Fig. 1

Another [illegible]'s hunting device which, however, was not transmitted and may have been merely an individual stroke of genius, not an inherited prerogative, was employed to kill ducks. The last to use this method was the father's father of an elderly Bella Coola. This man used to go out at night in a 225 [226] manner, and was definitely stated to be the [illegible] one by one well-informed old men. It is clear, however, [illegible] at every spring salmon was heralded with the cry of [illegible], [illegible] on to the Spring Salmon House, and cut up by the [illegible] the time when women were allowed near the river. [illegible] old men started that the feast took place at night and that [illegible] y the heads and refuse of the first catch were eaten, the [illegible] other being dried for the winter. Women of child-bearing age were not allowed on the river bank, and were rigorously excluded from the Spring Salmon House until the time when [illegible] e sun's shadow reached a diagonal scar on the slope of one [illegible] f the mountains on the north side of North Bentinck Arm. This occurs about August. From that time onwards, there [illegible] as no calling of [illegible], and women, except those who [illegible] salmon, could cut salmon freely on the bank. It was even [illegible] nd that refuse of salmon could be thrown into the river after [illegible] at time. No one knows the origin of this seasonal prohibition [illegible] or why it should end when the sun reaches a certain point, but it was faithfully observed in former times.

In Kimsquit similar rites were carried on, the chief variation being that the bodies of four salmon [illegible] re placed in the Spring Salmon House and the fish [illegible] those at intervals [illegible] in the fire. [illegible] the back of each salmon to be [illegible] ornaments. The same regulations with regard to [illegible] eyes, and crying after eating, were enforced for spring salmon [illegible] as for chiefs.

MISCELLANEOUS BELIEFS

The following miscellaneous beliefs and customs cannot be assigned to any special aspect of Bella Coola life:

If a spark from a fire jumps out and [illegible] on a person's hand, it is said:

"The fire wants to give you [illegible] presents where the brand has fallen."

If a man sneezes repeatedly, it is said:

172

[illegible]: Locality near Nuxa where berries are plentiful.
[illegible]: Chief living at Tsi'ts in the beginning of time.

[illegible]

[illegible]: One of the sixth dances.
[illegible]: I, first person singular.
[24.2] [illegible]: Herring eggs when brought into house ready for preparation as food?

[illegible]

[illegible]: Supernatural animal.
[illegible]: One of the first women sent down east of Qomqots in the beginning of time.
[illegible]: To groan, as done by the uninitiated at a Winter dance.
[illegible] or [illegible]: Kwakiutl supernatural being.
[8/25] [illegible]: Lamprey.
[illegible]: Potlatch name of a Talio man.
[illegible]: Abalone shell.
[illegible]: Influential Qomqots woman who died about 1870.
[8/72] [illegible]: [illegible]
[2/72] [illegible]: A Kimsquit composer.
[illegible]: Place name mentioned in an ancient story.
[illegible]: Supernatural, man-like creature.

[illegible]

[93/776] [illegible] ([illegible]): The sky, regarded as the lower side of a land inhabited by supernatural beings.
[illegible]: 1.—"The Comer," synonym for [illegible].
2.—The dance prerogative of seeing [illegible].
[illegible], "The Ever-Comer": Synonym for [illegible].
[illegible]: Supernatural being who attends [illegible].
[illegible]: Supernatural dog whose mention in the land above.
[60/1] [illegible]: [illegible]'s husband.
[illegible]: [illegible]'s husband.
[illegible]: One of the first men to settle at [illegible] in the beginning of time.
[illegible]: Bellabella term for [illegible]?
[illegible]: Wooden water-vessel, as used for [illegible].
[illegible], plural [illegible]: Box, term used in direct address for an adult.
[illegible]: Man mentioned in an ancient story.
[illegible], "The Sun's House": Designation of the supernatural [illegible].
[70/1] [illegible]: Collective term applied to the Kwakiutl-speaking peoples of the mainland.
[illegible]: Man mentioned in an ancient story.
[illegible]: Chief of abalone-shell people on the lower [illegible] in the beginning of time.
[illegible]: One of the first men to settle at [illegible] in the beginning of time.
[illegible]: One of the first women to settle at Tsi'ts in the beginning of time.

This word was recorded from a man with the individual usage of an ı sound.
This word was recorded from a man with the individual usage of an ı sound.

[illegible] McIlwraith [illegible] (1922-1924) 1948
[illegible]

# 192

[illegible]: Promontory on hunting-ground extending into ocean.
[illegible]: [illegible]
[illegible]: [illegible] Island.
[illegible]: Synonym for [illegible], one of the nine supernatural siblings.

P

[415] [illegible]: Small wooden dish.
[illegible]: [illegible] of the dead.
[illegible]: Place on mainland opposite north end of Vancouver Island.
[383] [illegible]: Synonym for [illegible]. Payments made by the wife's relatives to those of the bridegroom on their arrival outside the house on the wedding day. They are said to be in return for "food" received from them on many occasions.
#3 [illegible]: [illegible] name of a [illegible] man.
#17 [illegible]: [illegible]
[illegible]: Anything powerful and dreaded; the word is frequently applied, theoretically, to Cannibals.
[illegible]: Small stream rising north of the Bella Coola valley and east of the [illegible]. It flows into the head of South Bentinck Arm between the [illegible] and the Bella Coola.
[illegible]: Bella Coola man figuring in a story.
[illegible]: [illegible]
[illegible]: [illegible]
[225] [illegible]: One of the first men to settle at [illegible] in the beginning of time.
[illegible]: Mosquito.
[illegible]: Name assumed by [illegible] in the beginning of time.
[illegible]: Variety of [illegible].
[illegible]: [illegible] Bella Coola chief who died about [illegible].
[illegible]: [illegible] Point, the point between [illegible] Channel and North Bentinck Arm.
[224] [illegible]: [illegible]
[411] [illegible]: [illegible]
[195] [illegible]: "Fallen heavily with a Crash," as when a dead tree [illegible] to earth. The term is used rhetorically when referring to the death of an old and influential chief.
[379] [illegible]: Tree, probably [illegible], used for [illegible].
[illegible]: [illegible] of [illegible].
[225] [illegible]: [illegible]
[illegible]: [illegible]
[226] [illegible]: [illegible]

Q

[328] [illegible]: [illegible] men, living in the last century.
[illegible]: [illegible] used in a gambling game.
[illegible]: Woman's dancing [illegible] at the appearance of a [illegible].
[illegible]: [illegible] term for the second day of a [illegible] dance, applied to the [illegible] taking place during the day itself only.
[illegible]: Name conferred on the grandson of [illegible] in the beginning of time.
[illegible]: [illegible] to a story.
[illegible]: 1. One of the first women to settle on the [illegible] River in the beginning of time.
2. [illegible] Bella Bella chief.

[illegible]

[illegible]

[illegible] THE BELLA COOLA INDIANS

[illegible]: [illegible]
[illegible]: Bella Coola [illegible] living in the last century.
[illegible]: [illegible]
[illegible]: [illegible] of the first [illegible] in the beginning of time.
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]
[illegible]
[illegible]
[illegible]: [illegible] in the beginning of time.
[illegible]: [illegible] name of a [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]: [illegible] name of a [illegible]
[illegible]: [illegible] name of a [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]: [illegible]
[illegible]
[illegible]: 1. One of the first [illegible] in the beginning of time.
2. One of the first [illegible] in the beginning of time.